

THE CONVERTED CATHOLIC MAGAZINE

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SHINTO CHRISTIANITY
CATHOLIC ANTI-CLERICALISM

**How the Vatican Helped
Hitler to Power**

**HUMAN LIVES OR CATHOLIC
SHRINES?**

**IN DEFENSE OF PROTESTANT
MISSIONS**

— . . . —
April, 1944

**229 WEST 48TH ST.
NEW YORK 19, N. Y.**

THE CONVERTED CATHOLIC MAGAZINE

EDITED BY FORMER ROMAN CATHOLIC PRIESTS

"When thou art converted, strengthen thy brethren."—Luke xii:32.

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Vol. V (New Series)

APRIL, 1944

No. 4

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The Converted Catholic Magazine

Edited by Former Catholic Priests

FOR THE REFORMATION OF ROMAN CATHOLICISM

Vol. V (New Series)

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SHINTO CHRISTIANITY

MANY hesitate to believe that the Roman Catholic church in the past has paganized Christianity to the harmful extremes that we have shown in this magazine. Nor do they want to believe that it has attempted to go even farther and assimilate itself, not only *politically* but also *religiously*, with German and Shinto paganism. Yet, unimpeachable exponents of Catholic orthodoxy not only admit but even boast that this is true. Professor Karl Adam, Roman Catholic priest of the University of Tuebingen, Germany, for instance, in his authoritative Catholic work, *The Spirit of Catholicism*, openly declares:

"We Catholics acknowledge readily, without any shame, nay with pride, that Catholicism cannot be identified simply and wholly with primitive Christianity, nor even with the Gospel of Christ, in the same way that the great oak cannot be identified with the tiny acorn. There is no mechanical identity, but an organic identity. And we go further and say that thousands of years hence Catholicism will probably be even richer, more luxuriant, more manifold in dogma, morals, law and worship, than the Catholicism of the present day. A religious historian of the fifth millennium A.D. will without difficulty discover in Catholicism conceptions and forms and practices which will derive from India, China and Japan, and he will have to recognize a far more obvious 'complex of opposites.'"

It should cause no surprise, therefore, that the Roman Catholic church in our day rushed to ally itself with the pagan axis of Fascism, Nazism and Japanism. The Japanese Catholic, by permission of the pope, today bows down in Shinto temples in worship of the God-Emperor. The early Christians, on the other hand, preferred to be torn to pieces by wild beasts in the arena rather than burn even a pinch of incense to like God-Emperors in Rome. It is well then that we have the assurance of recognized Roman Catholic authorities that the religion of the church of Rome today "cannot be identified simply and wholly" with the saving faith of these glorious martyrs of early Christian times.

We hope and pray that the Roman Catholic people will come to know this and help to save their church from utter paganization and to restore Christ to his rightful place in Christian teaching.

EDITORIAL NOTES AND COMMENTS

COSTLY APPEASEMENT IN ITALY

THE ACCUSATION against the Allied military commanders in Italy, made by the Pope's delegate in Washington in mid-February, on instructions straight from the Vatican, was a direct slap-in-the-face for the Allies and a morale builder for Hitler. It stated:

"His Eminence, Cardinal Maglione, secretary of state of His Holiness, Pope Pius XII, has instructed me to state that the recent report appearing in the press and credited to the Allied Command, to the effect that the actual territory of the Papal villa at Castel Gandolfo is 'saturated with Germans, and therefore subject to bombings,' is not true.

"His Eminence declares that no German soldier has been admitted within the borders of the neutral pontifical villa and that no German military whatsoever are within it at present."

In this conflict of authorities, most Americans will accept the word of their High Command. The point, however, that we wish to make hinges on a more basic issue. It is this: Having decided to invade Italy and take Rome, the Allied high command should never have sacrificed so many of our soldiers in an attempt to save the pope's property. Frank Gervasi of Collier's witnessed 774 casualties in a single futile attack of 800 at Monte Cassino. One does not need to be a strategist to realize that a country defended by the Germans cannot be conquered by modern weapons of war without destruction of everything in the way. This is unfortunate but true. To make an exception

of church property and ancient shrines, especially in a country like Italy that is crowded with them, is to give the advantage to the enemy who uses these monuments as a shield. The failure to take Rome months ago can be squarely blamed on squeamishness over hurting the sensibilities of the Roman Catholic church.

What is more, the appeasement policy of the Allies in the campaign in Italy has not pleased the Catholics, anyway. The fact is that this policy, grown out of political considerations, has backfired, with the result that President Roosevelt's popularity has suffered among both Catholics and Protestants. Catholics are angry because "White House propaganda" publicized Catholic soldiers demanding the bombing of Monte Cassino. A Catholic columnist reported the pope as embittered against both Roosevelt and the United Nations by the bombing of this monastery. Protestants, on the other hand, resent the protection of Catholic church property at the expense of American lives. They also object to the military deadlock that resulted from such appeasement.

In short, the whole affair is an embroglio. If the attack on Italy was a military necessity, it should have been carried through without pussyfooting. Questions of religious monuments, political considerations and domestic Catholic reaction should never have entered into it.

A POSSIBLE MARTYR RETURNS

[From the *Christian Register*]

MANY AMERICAN Catholics upon reading Archbishop Francis Spellman's *Letters to My Father* must be breathing a quiet prayer of thanksgiving for the work of Thomas Jefferson in achieving religious freedom here so many years ago. They will appreciate anew that our Bill of Rights assures their parish priest of perfect safety as he walks their village streets.

The New York Archbishop, referring to his visit with Franco and high Catholic officials in Spain, reported:

"We had dinner at the Nunciature. Archbishop Cioognani had as other guests Bishop Leopoldo Eljo y Garay of Madrid, Bishop Gregorio Cassus of Barcelona, and bishops from several other places.

"During the dinner I thought several times of a remark made to me by a man familiar with Spain, a remark that was striking and terrifying: 'Twenty-four hours of disorder in Spain,' he said, 'could mean the assassination of every bishop, priest and nun that could be found.'

"It is startling to realize that one is in the company of possible martyrs."

This shocking confession of church dependence upon fascist power in one of Europe's oldest Catholic countries is indeed a dark indictment. After centuries of church control the priests and bishops dare not step abroad without the promise of a grenadier from Franco to escort them home. The lesson of the Archbishop's unwitting confession should be clear to all of us.

The real question comes to this: how energetically and swiftly are we now trying to repudiate the policy of "doing business with Hitler" and his satellites? Do the rank and file of American Cath-

olics approve of Archbishop Spellman's sentiments on the subject of Francisco Franco? Nothing would strengthen our confidence in Freedom of Worship more than to see Catholic opinion here repudiate the idea of all alliances of Catholic prelates with Fascist states in either hemisphere. (The Fascist government of Argentina recently proclaimed Catholic education in their public schools as mandatory and exclusive.)

Meanwhile Archbishop Spellman, who felt himself for the moment in Spain to be in a company of "possible martyrs," moves in perfect freedom in a land which ended long ago the evil partnership of church and state.



OUR MAGAZINE IN WASHINGTON

A COPY of THE CONVERTED CATHOLIC MAGAZINE for February was sent first class mail to every Congressman in the United States, with the article *Vatican-Japanese Entente* marked for special attention. In an accompanying letter each Congressman was politely requested to see to it that "in view of the extremely friendly relations existing between the Vatican and Tokyo, and in view of the barbarous atrocities perpetrated by the Japanese upon American prisoners in their land, representation be made through Harold H. Tittmann, U. S. Chargé d'Affaires at the Vatican, so that the pope would use his influence with the Japanese to see that our American boys still in their hands be treated like human beings."

Many of the Senators and Representatives replied expressing agreement with the proposal and interest in the magazine.

THE PURPOSE OF RELIGION

IT IS REGRETTABLE that some churches within Christendom lay emphasis on everything except what is essential. Some seek to furnish beauty, soft lights and music for romantic souls; some traffic in superstitions and bingo; others aim to give their communicants a sense of activity—a feeling that they are ‘doing something;’ others are mainly centers of social activity—a place to meet people.

What the world needs today is more churches that will give to hungry souls the living word of the Gospel, unadulterated with man-made opinions or man-made objectives.

THE TRUTH WILL OUT

AT LONG LAST our magazine received a little overdue newspaper publicity. For four years we have been publishing documented facts on the Vatican-Fascist tie-up, without finding a single newspaper with courage enough to mention us by name. On last February 9, CHRIST'S MISSION and THE CONVERTED CATHOLIC MAGAZINE were prominently mentioned in the Late City edition of the New York Times. The name and address of our publishing firm, the Agora Publishing Company, were the only identification given in the earlier edition of the Times and in other papers throughout the country.

The occasion of this unexpected ray of publicity was the fact that on the previous day the entire Moscow press renewed its courageous criticism of Vatican Fascism by quoting from a pam-

phlet by Leopold Mannaberg, which we recently published. This goes to show that sooner or later “the truth will out.” If our readers give us their whole-hearted support, there is no doubt that we will make our influence felt.

The above-mentioned pamphlet by Leopold Mannaberg, because of its length, was never published in THE CONVERTED CATHOLIC MAGAZINE. It is still available, as listed on the inside of the back cover of this issue.

VATICAN AND PEACE

REAMS of Catholic propaganda pour from the press to convince by endless repetition that only the Pope can formulate a just peace for the war-torn world. The latest authoritative Catholic outline of world peace was made by the American hierarchy a few months ago. It is much more interesting for the basic ideas it deliberately omitted than for the vague generalities it kept repeating. It chose to avoid mention of the real causes of the present war and ignored the ideals for which the democratic peoples of the world are fighting.

This episcopal declaration on “the essentials of true peace,” issued by the hierarchy’s Administrative Board last November, spoke at length of the present war and the coming peace without even mentioning democracy or human freedom. Fascism was not even named, much less attacked. One might even have got the idea that it doesn’t really exist. The heroic Underground was completely ignored. Nor was one word said about how anti-Semitism and fear of Communism were used to whip the

masses to frenzy and pave the way for dictatorship.

Every student of history knows that what the Vatican wants in post-war Europe is the preservation of reactionaries with whom it can bargain for religious monopoly by playing off the Catholic nations as so many pawns. The historian Ferrero well said of the Roman Catholic church: "*If her aspirations in the field of politics have become more modest, she has never completely given up the hope of an eventual condominium with Caesar.*" For that return of medieval power it would pawn even its own soul; its craving for it is more of an obsession than a hope.



CHRIST IN THE HEART OF THE BELIEVER IS LOVE

"That Christ may dwell in your hearts by faith, that ye, being rooted and grounded in love, may be able to comprehend with all the saints what is the breadth, the length, and depth and height:

"And to know the love of Christ, which passeth knowledge, that ye might be filled with the fulness of God." Ephes. 3: 17, 19.



PEACE WITH GOD

Romans 5: 1 reads: "*Being justified by faith we have peace with God through our Lord Jesus Christ.*" As sinners we are rebels against God, enemies of and alienated from Him. But when we are saved, we realize that the rebellion going on in our hearts is now over. Having surrendered ourselves and grounded our weapons and having joined the army of the Lord, the happy result is "peace with God."



"L'ORDRE SOCIAL, French Catholic paper of New Brunswick in its issue of January 12 warned Catholics against Protestant Bibles: "If the *imprimatur* is lacking, that means the text is not approved by the Church. In this case there is only one thing to do—destroy the volume."

MARKS OF THE TRUE CHURCH OF CHRIST

You may read about it in the Bible.
—Rom. 16:16.

It has no creed but the Bible, binds no name on its members but Christ's.—Acts 11:26, I Peter 4:16.

It speaks where the Bible speaks, is silent where the Bible is silent.—I Peter 4:11.

It exalts Christ as the *only* head of the church.—Coloss. 1:18.

Its acts of worship are patterned after the New Testament.—John 4:24.

It teaches that scriptural unity can be attained by all who accept Christ as their only Savior.—I Cor. 1:12.

The church of Christ pleads for unity of all believers in Christ—John 17:20, 21.

It is not a denomination, nor group of denominations, but the body of Christ. Coloss. 1:18.

Its founder is Christ himself.—Matt. 16:18.

Its aim—to save souls by preaching the Gospel, teach godly living, and help all those in need.—I Cor. 15:1-4.

Its future—eternal glory with Christ.—I Thess. 4:17.

Wear it out . . .

Or do without

**HELP
US
KEEP**



HUMAN LIVES OR CATHOLIC SHRINES?

By L. H. LEHMANN

THE DETERMINED Allied blasting of Monte Cassino Abbey, of the papal village of Castel Gandolfo and other Rome points indicates that at last Americans have been forced to become realists about the war in Italy. The pressure that brought this about did not come, however, from America but from England, where popular indignation at the criminal sacrifice of young lives to save ancient church relics had for a long time been loud and strong. American Protestants, on the other hand, have been so drugged by Catholic propaganda that they have looked on apathetically while the blood of their sons and brothers was needlessly shed to preserve these Catholic church properties.

A sample of the intensity of public feeling among English Protestants can be seen from the following poignant letter in the London *Times* of Feb. 7, from David Naylor:

"Sir: May I inquire if any of the gentlemen so deeply concerned over the ancient monuments of Rome have an only son whom they are prepared to sacrifice on the altar of St. Peter's? If not, may I then ask them to moderate the enthusiasm with which they propose to substitute mine?"

Most of us former priests at Christ's Mission have lived and studied in Rome and regret as much as anyone the destruction of its historic monuments. We spent many summers at Castel Gandolfo and traversed all the hill towns around Rome from Frascati to Monte Cassino. But we would never ask that they be spared at the cost of the young lives of our soldiers. These Roman hill towns have been battered many times before

by the armies of the popes themselves. Why should they now be spared to save Hitler's armies?

The Roman hierarchy first played Hitler's game in America before the war by organizing mass opposition to the draft bill, lend-lease and other preparations for self-defense. Now in the actual fighting for Rome it cooperated with him by allowing Nazi troops to fortify its scattered estates without a protest. At the same time, election-year pressure was used in Washington on President Roosevelt to forbid the destruction of Tiber bridges essential to Nazi strategy and of monasteries used as enemy fortresses. The N. Y. *Times* of January 29 told the story in headlines: "*Clark Order Prohibits Fifth Army From Attacking Church Property.*" Added in subheadlines: "*Courtesy to Vatican Handicaps Advance as Enemy is Said to Use Religious Sites for Artillery Observations.*" Speaking of Monte Cassino Abbey at that time it went on to say:

"Harold H. Tittmann, U. S. Chargé d'Affaires at the Vatican forwarded a protest that it had been damaged by Fifth Army shells and the War Department asked General Clark for an explanation."

Because of the superior positions occupied by Nazi troops in Vatican-protected property and their ability to reinforce their positions over the Vatican-protected Tiber bridges in Rome, the American Army was stopped in its tracks for weeks despite its mightiest efforts and a costly spilling of blood. Italian operations after the landing at Salerno up to February 10 involved 25,665 American Army casualties, in

contrast to only 886 in the invasion of the Marshall Islands in the Pacific, where there were no church taboos to contend with. British casualties were equally heavy.

The N. Y. *Post* of February 10 said:

"For nearly three weeks we have been engaged in a fight at Anzio against German men and guns most of which have been brought through Rome—the place we have scrupulously refused to bomb."

The N. Y. *Times* of January 29 said:

"The Tiber bridges in the Eternal City itself . . . are heavily employed by the Germans in bringing in reinforcements from the north."

"The bridges across the Tiber represent a vital problem. They are a prime target for bombers which could, by knocking them out, cripple the German supply system in this emergency. Nevertheless, their bombing has been strictly forbidden . . . The Nazis are known to employ these bridges all the time for bringing up reinforcements from the north."

The German use of these Tiber bridges, protected by the Vatican, was bound to result in the loss of many American lives, as the N. Y. *Times* implied. The same was true of the strategic Monastery of Monte Cassino situated on a 1,700-foot height, with its sprawling yellowish buildings. The Germans had removed its valuable manuscripts to Vatican property in Rome. There was no reason why the Vatican should have demanded exemption for it, since it has been property of the Italian Government since 1866. It had been destroyed twice during the 'Ages of Faith.' The N. Y. *Times* of February 14 remarked that "it was being used by the Germans as not only an observation point but a fortress," and that "the Vatican has asked that it be spared." After it was bombed the Pope bitterly protested.

Yielding to Vatican pressure caused the Allies to waste a wealth of valuable

munitions in a vain attempt to dislodge the Nazi army in Cassino without shelling the monastery that occupied a dominating position. *PM* of February 9 stated that as many shells and bombs had been spent on the village of Cassino as in a major air raid on Berlin. In its issue of two days previous it said: "Despite the fact that the Americans possess possibly three times the number of cannons and many times the amount of ammunition that the Germans do, a good possibility favored the enemy because they have higher and better observation." The Vatican-protected monastery of Monte Cassino was for many weeks the superior point of observation that allowed the Nazis to spot our artillery and nullify our strategy.

It has been reliably estimated that thousands of American soldiers were killed as a result of the efforts of Allied military authorities to avoid damage to the monastery.

The N. Y. *Times* of February 13 reported from Fifth Army headquarters at Cassino:

"It may be emphasized once again that Lt. General Mark W. Clark has been extremely hampered by the considerations that have forced his artillery to refrain from shelling Monte Cassino Abbey . . ."

The N. Y. *Post* of February 10 was even more specific when it said:

"At Cassino our men have been fighting bitterly for days to gain possession of the Monastery, the desperately important observation point which we could have wiped out, but have scrupulously refused even to shell."

Pvt. Edwin J. Bown of Bridgeton, N. J., who had just come down from the side of Mount Cassino, where American troops were being slaughtered as they attempted to scale the mountain in the face of fire from the enemy above, had

this to say, according to the N. Y. *Times* of February 14:

"We are about 600 yards below the monastery and our boys are mad; everybody says we ought to blow the thing off the map."

The selfishness and plotting of the Vatican is not shared by average Catholics either in the American Army or at home. They do not value stones and mortar more than human blood. The N. Y. *Times* of February 14 reported as follows:

"An American artillery battery commander declared a week ago that 'I don't give a damn about the monastery. I have Catholic gunners in this battery and they've asked me for permission to fire on the monastery, but I have not been able to give it to them.' They don't like it."

James E. Roper, UP war correspondent who watched the bombardment of the Abbey on Feb. 15, heard Catholic Private Vincent Zavoda of Bayonne, N. J., beside him say: "*It has been there for centuries, but that was three weeks too long, because we've lost lots of American lives in the last 21 days.*"

The Roman hierarchy's sudden zeal to preserve the historical monuments of Italy is something new. For centuries the popes buried many of the monuments of ancient Rome under piles of rubbish. The Italian Government was forced to seize even historical churches, such as St. Paul's Basilica in Rome, to assure its preservation. Even Mussolini unearthed Roman forums and scores of Roman monuments that had been almost destroyed through the negligence of the popes who ruled over the Papal States. The popes themselves had their papal armies blast many an ancient monument in Italy to drive out rival papal factions. The battle-scarred remains of the famous Hadrian's Mole on the bank of the Tiber is mute witness to attacks upon it from the near-by Vat-

ican itself by one pope against another.

It is much more likely that Pope Pius XII's interest in Monte Cassino, the Tiber bridges and Castel Gandolfo was based on their military value to the Nazis. It is very likely that he bound himself to support Germany to the end in the *secret clause* of the Concordat he signed with Hitler in 1933. Even William Teeling, Catholic author, in his book *Crisis For Christianity*, page 128, goes so far as to admit the existence of this secret clause, which is mentioned also by Blood-Ryan and other authorities on Vatican-Nazi relations. Teeling says of the Vatican-Nazi Concordat:

"I have discussed the Concordat, its details and history, personally, with both the signatories of the agreement, that is to say, with Cardinal Pacelli [now Pope Pius XII] and with Herr von Papen, but it is not from them, though from someone who would be in a position to know and who was in touch with the negotiations, that I have been told that there was also a secret clause to the Concordat."

However much the Americans are forced militarily to disregard their promises of immunity to Vatican property in the future, Hitler gained invaluable time by these latest delaying tactics of the Vatican. They were of even more importance to him than the service rendered the preceding summer by Pope Pius XII when he stalemated Italian-Allied negotiations, after the fall of Mussolini, until the Germans seized northern Italy. To the boys whose lives were needlessly sacrificed in a vain attempt to seize the Nazi fortress of Monte Cassino, it is of no consolation now to know that "the Germans can no longer count on the immunity of church properties when they employ them for military purposes," as was announced in the N. Y. *Times* of February 15. They had to buy with their blood the breach of the unholy pact by which they had been victimized.

CATHOLIC ANTI-CLERICALISM

THE JESUITS in this country have convinced the public that any criticism of Clerical politics is an insult not only to the Catholic church but also to the Catholic people. The truth is that Catholic countries like Spain, Luxembourg, Italy and Austria have always been the great centers of anti-Clericalism on the part of Catholics themselves. No one realizes better than they do that Clericalism or "political Catholicism" has nothing to do with religion. One of many instances of Catholic anti-Clericalism is the following from G. E. R. Gedye's book *Betrayal in Central Europe*. Speaking of Cardinal Innitzer of Vienna, he says:

"Innitzer and many of his Austrian Bishops cruelly stabbed their German co-religionists in the back at the height of the struggle against Nazi anti-Catholic terror. In Austria 'the spittle-lickers to the Nazis' was for a time one of the mildest epithets used by Catholics about their own leaders."

This is an example of what Catholic William Teeling meant when he says in *Crisis for Christianity* (p. 265): "The peasants of Austria have always been anti-Clerical, though practising Catholics . . ."

It is worse than silly for Americans to be afraid to criticize Catholic politics or the intrigues of the Vatican for fear of being thought bigoted or anti-Catholic. Are we to conclude from the above examples that could be multiplied a thousand times that Catholics are "anti-Catholic?"

"To ask permission to be free is to confess one's self a slave."

—Juan Bautista Alberdi, liberal Argentine statesman.



The two millionth rosary to be provided to servicemen since Pearl Harbor is blessed by His Excellency, Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, at the Apostolic Delegation in Washington, D. C. Holding the rosary is James N. Norris, executive director of the National Catholic Community Service.

VATICAN MAIL HALTED

By the United Press.

LONDON, Oct. 28.—The Postmaster General announced today that postal service between Britain and Vatican City has been postponed temporarily. It was not revealed how service had been maintained previously.

► AFTER Hitler became head of the German government and before Pope Pius XI abolished the Catholic political parties in Germany, these parties shared the government with the National Socialists. Count Quadl-Isny, leader of the Catholic Bavarian People's Party, served as Minister of Economics under Hitler.

HOW THE CATHOLIC CHURCH HELPED HITLER TO POWER

By J. J. MURPHY

FACTUAL PROOF of the part played by the Vatican in the establishment of the Hitler dictatorship abounds in the past issues of THE CONVERTED CATHOLIC MAGAZINE since its beginning in January 1940. Within the limits of nine pages Dr. Murphy has given below a synthesis of these documented facts. Moreover, he has correlated them with outstanding books on the subject, especially with 'Der Fuehrer,' a book just released from the press. Of its author, Konrad Heiden, Dorothy Thompson, an authority on Germany, says: "He probably knows more about Hitler and the rise of National Socialism than any objective historian alive."

POPE LEO XIII in his encyclical *Libertas Humana* declares: "It is entirely unlawful to demand, to defend or to grant unconditional freedom of thought, of speech, of writing, or of worship." His predecessor, Pius IX, condemned in the encyclical *Quanta Cura* the proposition that, "The Roman Pontiff can and ought to reconcile himself and agree with progress, liberalism and modern culture."

The essential opposition of the papacy to the individual liberties that resulted from the French Revolution has been uppermost in the minds of recent popes, as the above condemnations indicate. So too has been their failure to cope with them. It was natural then that they should seek to join forces with the reactionary monarchs and militarists of Europe. The most promising of these was Kaiser Wilhelm II, who, like Hitler in years to come, had drunk deeply of the fascist nationalism of Houston Stewart Chamberlain. The thought naturally occurred to Pope Leo XIII that, in conjunction with the Kaiser, he might be able to re-establish the Holy Roman Empire of the German

nation in which the Roman Pontiff and the German emperor would share again dominion over all Europe. This is what Leo XIII had in mind when he made the following proposal to Kaiser Wilhelm II, which is recorded by the Kaiser himself in his autobiography:

"It was of interest to me that the Pope said to me on this occasion that *Germany must become the sword of the Catholic Church*. I remarked that the old Roman Empire of the German nation no longer existed and that conditions had changed. But he stuck to his words."¹

The cooperation of the Vatican with Kaiser Wilhelm in World War I and the text of the secret German-Vatican treaty are revealed in the autobiography of Mathias Erzberger, leader of the Catholic *Center Party* in Germany and head of the German propaganda office at that time. The open intervention of Pope Benedict XV in favor of Germany is also abundantly confirmed in the second volume of the papers of Robert Lansing, secretary to President Woodrow Wilson. Even after the defeat of Germany, when the Allies occupied the Rhineland because of the non-payment

¹ *The Kaiser's Memoirs*, by Wilhelm II, translated by Thomas R. Ybarra, p. 211.

of reparations, Pope Pius XI made an official protest to the Allies. This was done at the suggestion of Msgr. Pacelli, now Pope Pius XII, whose official Catholic biographer, Kees van Hoek, says of him that he "has always been known for his strong German leanings."

PIUS XI LOOKS TO GERMANY

Pope Pius XI, obsessed with fear of the ultra-liberal socialist movement springing up in Russia, felt even more keenly than his predecessors the need of alliance with the rich and reactionary militarists of Germany. He knew that they already had plans for the gradual overthrow of the new German republic. Moreover, he had ideas of his own for a new form of reactionary government, known as the 'corporate state,' for which the German super-corporation called the *Farbenindustrie* showed marked enthusiasm.²

The Vatican's interest in the restoration of German militarism was not that of a passive on-looker. It was in a position to help both in the field of diplomacy and that of militant action. The leader of the German armistice delegation at Versailles was Mathias Erzberger, ardent Catholic and imperialist, mentioned above. There was Catholic General Franz von Epp who used Catholic Bavaria to hide much of the post-war munitions that Erzberger had promised to destroy. There was General von Epp's adjutant, Captain Ernst Roehm, a Catholic, who kept alive in Bavaria a chain of illegal armies, eventually amounting to 800,000 men, who were held ready for the revolution and restoration, that eventually came through Hitler.

But the greatest preparation that could be made for the revolutionary re-

establishment of militarism was the discrediting of the infant German republic. The Catholic *Center Party* had at all times a large say in the doings of the republic, and on many occasions its fate was in the hands of a Catholic chancellor. The best known of these was Heinrich Bruening, who ruled Germany during its most critical years before the accession of Hitler. Bruening was a monarchist at heart. He was put into office by the reactionary Army politician, General von Schleicher, known in Germany as 'The Great Intriguer.' Oswald Duteh in *The Errant Diplomat* (p. 109) remarks that "Schleicher had brought Bruening to power in order to prepare through him a dictatorship . . ." During Bruening's regime the *Osthilfe* scandal occurred, pouring millions of dollars into the pockets of the Junker militarists and landowners of East Prussia. On the other hand, his deflationary schemes helped crush the middle classes and prepare the way of dictatorship, as did his non-democratic rule by an endless series of emergency decrees. *His basic international policy fitted in well with the plans of the militarists. It was to 'yes' the Versailles Treaty and the ex-Allies to death by promising to carry out their decrees, but to beg off 'just this time' by pleading for 'one more concession' on the grounds of poverty and the danger of falling victim to the Communist bogeyman.* H. W. Blood-Ryan in his book, *Franz von Papen* (p. 115), records that Bruening promised that as soon as he had finished outwitting the Allies and had buried the Treaty of Versailles, "he could arrange for Hitler to succeed him in a few years' time." Heiden in his book *Der Fuehrer** (p. 426) remarks of the Bruening government: "From now on, with planned inactivity, the Reich gov-

²I Paid Hitler, by Fritz Thyssen, page 124.

* Houghton Mifflin Co., 774 pages, \$3.00.

ernment looked on as Hitler strengthened his private army and sent it swarming into every town and village."

While the Catholic-dominated government of Republican Germany shifted into government-by-decree and refused to reach any basic agreement with the strong liberal forces of the *Social Democrats*, the same as it did in Austria, the day of the Hitler revolution and dictatorship drew closer. Pope Pius XI meanwhile had not remained idle. He had perfected his plans for the 'corporate state,' had them carried into action in Italy and Austria and issued his political blueprint, *Quadragesimo Anno*, advocating abolition of parties and of trade unionism. But more than that, he had formed and organized *Catholic Action*, a system of hierarchic political control that centralized everything in his hands and made it possible for him to reach decisions with dictators over the heads of national Catholic societies and their local clergy. It was this newly acquired power that he later used for the overnight abolition of the powerful *Center Party* in Germany, once he decided that its work was done and that it was only an obstacle in the path of a dictatorship.

CATHOLIC ORIGIN OF 'NATIONAL SOCIALISM'

Catholic soil is the homeland of Fascism, as recent history shows to be the case in Italy, Austria, Portugal, Spain and Poland.³ Of the states in Germany, Protestant and Catholic, it was only

natural that Nazism should spring up in Bavaria, for, as Heiden remarks (p. 252), it is "*an overwhelmingly Catholic state, governed by Catholic priests and Catholic organizations.*" There Nazism began and there it gathered the strength and support to become a national political force. The key men of its organization, from the very first day, were Catholics. Captain Ernst Roehm, founder of the *National Socialist German Workers' Party* that Hitler joined and took over, was a Roman Catholic. He organized and led the private army that bludgeoned a path for Hitler in later years.

The real brain-truster, manager, organizer and later parliamentary leader of Hitler's *National Socialist Party*, was Gregor Strasser, brother of a Roman Catholic priest.

Heinrich Himmler, a Catholic, listed as such in the latest available edition of 'Who's Who' (*Wer Ist's*), a fellow townsman of the Strassers, has been from early days the head of Hitler's spies and the founder of the infamous *Gestapo*, which he still commands. Today he ranks next to Hitler in power.

Karl Haushofer, a Catholic professor of the University of Munich, is the originator of Geopolitics and creator of Hitler's plans for world conquest.

Joseph Goebbels, creator of Hitler's propaganda machine from the outset of the movement, lists himself in the German *Who's Who* as a Roman Catholic. Heiden (p. 285) says of him: "He had studied art and philosophy at six universities, had lived on a scholarship from the Catholic *Albertus Magnus Society* . . ."

Hermann Goering, a product of Bavarian stock with its Catholic social outlook, is not a Catholic. A former dope fiend and hanger-on of Hitler, he became a powerful figure in Nazism only

³ Concerning Poland Heiden (p. 696) says: "On the same day on which Poland made peace with National Socialist Germany, March 7, 1933, she ceased formally to be a democracy . . . A new constitution which abrogated equal and universal suffrage was . . . adopted within a few minutes." On page 709 he tells how Cardinal Hlond, virtual co-dictator of Poland, praised the German-Polish pact, "and said, exactly as Hitler had before him . . ."

after Hitler attained power and made him Premier of Prussia.

The man without whom Hitler could not have formed an organization, much less attained political triumph, is Catholic Adolf Mueller, who was supported by the Catholic church while he printed, often at a loss, all of Hitler's propaganda, including *Mein Kampf* and the Nazi daily, *Voelkischer Beobachter*. Heiden (p. 500) says of him:

"He calmly replied to Hitler that the 'Voelkischer Beobachter' was ruining him, but luckily he was doing a good business in Catholic church notices. This printing order he owed to Cardinal Faulhaber, who more or less dominated Bavarian politics. Adolf Mueller, who often held Hitler's financial fate in his hands, was no National Socialist, but a member of the Catholic 'Bavarian People's Party' which ruled Bavaria."

For contacts with the German military, Nazism had from the beginning Catholic General Franz von Epp, and later on Lt. General Kurt von Schleicher, who made Bruening chancellor of Germany. For contacts with rich industrialists in later years there was Catholic multimillionaire Fritz Thyssen, fervent advocate of the 'corporate state,' who admits in his above-mentioned book that he gave Hitler 1,000,000 German marks. Thyssen later accepted from Goering appointment as a Prussian State Senator, as did Bishop Berning of Osnabrueck.

But of all the men in Germany, the one who did the most for Nazism financially and politically is Franz von Papen, a German military officer and a Vatican official with the title of Papal Chamberlain, which he received some years after he was expelled from the United States, during the First World War, as a spy and saboteur. Von Papen, a Catholic nobleman, was publisher of

Germania, largest Catholic daily in Germany and organ of the *Center Party*. It is rightly said of von Papen in *Current Biography* (1941) on page 652 that "for years he has been the Pope's German voice."

HITLER'S CATHOLICISM

Hitler himself is the product of a Catholic country. Roman Catholic Austria with its feudal class consciousness, its strident anti-Semitism, its pan-German nationalism, its anti-clericalism not only bred Hitler but impressed its racial and religious conflicts deep into his soul. Not only these social products of Catholicism but the religion itself influenced him. He states in *Mein Kampf* (p. 7) that his ideal was the dictatorial power of an abbot over his monks. His belief in miracles, in a divine vocation (such as his fellow Austrian, dictator Dollfuss, also confessed to), his monastic resignation to life without wife or family—all these and more can be attributed to the early influence on him of Catholicism in general and of Lambach monastery in particular where he attended school for a while. In *Mein Kampf* he expresses ardent admiration for the organization, power, intolerance and indestructibility of the Catholic church.⁴

Political Catholicism also deeply influenced Hitler. In Vienna as a young man he admired and imitated the powerful Clerical leader, Dr. Karl Lueger, a violent anti-Semite, whom he mentions in *Mein Kampf*. From him he learned not only the mass appeal of anti-Semitism but also the value of support from the powerful and well-entrenched church of Rome. Heiden (p. 63) says of Hitler's admiration for Lueger: "Young Hitler admired him

⁴ *Mein Kampf*, definite and unexpurgated English edition published by Reynal and Hitchcock, pages 147, 149, 478, 487, 882.

greatly, handed out leaflets for his *Christian Social Party*, stood on street corners and made speeches."

Misinformed people are inclined to doubt Hitler's Catholicism because he is at times anti-clerical. They fail to realize that anti-clericalism is a distinctly Catholic frame of mind in Europe, but one that is found only in Catholic countries. This is what Catholic William Teeling means, when, for instance in *The Pope in Politics*, he says (p. 201): "Other parts of Germany, like Bavaria, were so Catholic that anti-clericalism was rampant."

Hitler and General Ludendorff agreed on questions of nationalism and dictatorship, but quarreled and separated over Hitler's tie-up with Roman Catholicism. Heiden (p. 632) records that in the eyes of Ludendorff "one of the most dangerous agents of the Roman priesthood was Hitler himself. For it could not be denied that Hitler still belonged to the Catholic church . . . Hitler, who in 1918 certainly went to confession and communion, is even said later to have received the sacrament from the hands of this National Socialist abbot [Right Reverend Alban Schachleitner] . . . at all events, on July 1, 1933, he let it be officially proclaimed: '*Reich Chancellor Hitler still belongs to the Catholic Church and has no intention of leaving it.*'"

Hitler prominently lists himself each year on the opening page of the German *Who's Who* as a Roman Catholic. It should be noted that the Vatican not only has not excommunicated or censured him, but has never denied his Catholicity or uttered a word against him personally. On the contrary several of his most trusted co-workers have been given high papal honors since he established his dictatorship: Franz von Papen and Mihail Antonescu, puppet

premier of Rumania, were given the highest papal honor, *The Grand Cross of the Order of Pope Pius*; Father Tiso, puppet President of Slovakia, was made a Right Reverend Monsignor and Domestic Prelate of the Papal Household; the two Nazi officials who assisted von Papen at the signing of the Hitler-Vatican Concordat were made papal knights.

Hitler numbered priests and prelates among his personal friends. One of these, Father Bernard Stempfle, member of a religious order, "*rewrote and edited Hitler's 'Mein Kampf,'*" according to Catholic Otto Strasser, former Nazi, in his book, *Hitler and I*. According to Heiden (p. 385), this same priest, "an anti-Semitic journalist and a political conspirer," saved Hitler's career by buying back for him a letter that disclosed a pathological sex scandal with his niece, Geli Raubal, with whom he had become involved.

When his friend, Abbot Schachleitner, died, he was given a State funeral by special decree of Hitler.⁵

VON PAPEN ESTABLISHES HITLER DICTATORSHIP

In late 1932 Hitler was at his wits' end. His *National Socialist Party* was losing popularity and votes, and was on the verge of collapse. Professor F. L. Schuman of Chicago University in his book, *The Nazi Dictatorship* (p. 188), describes Hitler's situation as follows:

"His situation seemed desperate: huge debts unpaid, no money available, Strasser in revolt, disaffection in the ranks . . . Then—von Papen to the rescue. On January 4, 1933, Hitler and von Papen, on the latter's invitation, held a 'love-feast' in Cologne in the home of Baron von Schroeder, friend of Fritz Thyssen."

⁵ Munich Playground, by Ernest R. Pope, p. 79.



FRANZ VON PAPEN (ARROW), PAPAL CHAMBERLAIN, HEADS EUCHARISTIC PROCESSION.

On this occasion von Papen secured 8,000,000 marks (approximately \$2,000,000) for Hitler and promised him as much more money as would be needed to put him in power.

Von Papen, friend and confidant of President von Hindenburg, used his influence to remove every obstacle from Hitler's path. The ban against Hitler's private army was lifted, and the legislature was dissolved to make room for a new election campaign where Hitler could lavish his newly acquired funds. The election returns of March 5, 1933 gave Hitler an increase of 4,000,000 votes and elected 340 members of his party to the legislature, a clear majority. According to Blood-Ryan (p. 203) and other authorities, this rapid increase in Hitler's voting strength can be accounted for only by the switch of Catholic votes.

Von Papen's next move was to per-

suade President von Hindenburg to make Hitler the Chancellor. Hindenburg was unwilling, but von Papen succeeded in convincing him by spreading false rumors about a plot against him on the part of the present Chancellor, General Kurt von Schleicher. To allay Hindenburg's misgivings in regard to Hitler and to clinch the agreement, von Papen agreed to serve as Vice Chancellor under Hitler.⁶

After Hitler became Chancellor of the German government, "in every part of the Reich, von Papen was to be heard exhorting the faithful to blind obedience to Adolf Hitler," Blood-Ryan remarks (p. 191).

But even after Hitler became Chancellor and was in a position to impose a dictatorship by force, he could not

⁶ *Road to Disaster*, by Ernst Klein, page 271, describes this unscrupulous betrayal of von Schleicher and Hindenburg.



HITLER AND FRANZ VON PAPEN (ARROW) TRAVELLING BY PLANE.

have done so *legally*, had the Catholic members of the *Center Party* voted against him or remained absent from the legislature. Heiden (pp. 576-8) describes how the *Center Party* voted in favor of the law that established a legal Nazi dictatorship by an overwhelming majority.

THE TIE-UP OF HITLER AND THE VATICAN

The Vatican foreign policy has had in recent centuries two major aims: destruction of the Treaty of Westphalia of 1648, condemned by Pope Innocent X because it established religious and political liberty in Europe on the basis of international law; second, re-establishment of the Holy Roman Empire. Hitler agreed with these objectives as the goal of Nazism. The *Fremdenblatt* of Hamburg, under control of Goebbels,

on May 15, 1940, at the height of Nazi triumph, declared:

"It is not the revision of the Versailles Treaty which is the thought written on the banner of the German troops, but the extinguishing of the last remnants of the Treaty of Westphalia of 1648."

Reporting a speech of Jesuit Father Edmund A. Walsh of Georgetown University, the *N. Y. Times* of February 17, 1940, said:

"Dr. Walsh said he had heard Adolf Hitler say that the Holy Roman Empire, which was a Germanic Empire, must be re-established."

In view of these common aims of Hitler and the Vatican and a mutual determination to use the 'Red Menace' as a smoke-screen, a Concordat between them, once Hitler attained power, was a mere matter of course. As soon as Hitler became dictator, preliminary ar-

rangements for it were undertaken at once. It was signed by representatives of both parties in the Vatican on July 8, 1933. Heiden (pp. 634, 652) draws attention to two points of particular importance regarding the Concordat: First, Msgr. Kaas, head of the *Center Party*, now resident in the Vatican as adviser on German politics, strongly urged the Concordat with Hitler, which he helped draft; second, this was the first important foreign treaty of the Hitler government and its successful completion encouraged appeasement in Europe, as instanced in an editorial of Britain's semi-official London *Times* on the day the Concordat was signed.

The Concordat, among other things, abolished the *Center Party*, gave Hitler the right to accept or reject all candidates for German bishoprics, and obligated all bishops to take an oath of loyalty to the German Reich and its (Hitler) government.

Of the Concordat Blood-Ryan (p. 221) says:

"Thus a weapon had been forged against the Lutheran Church in Prussia, and the Catholic Church had won a great victory over Protestantism in German-speaking lands . . ."

Tibor Koeves, in his biography of Franz von Papen, *Satan in Top Hat*, (p. 215) says:

"The Concordat was a great victory for Hitler. It gave him the first moral support he received from the outer world, and this from the most exalted source . . . Upon von Papen was conferred the highest papal decoration and . . . the man who caused the downfall of Bruening was now feted as Defender of the Faith."

The Vatican saw in Nazi-Fascism its big opportunity to regain the domination lost through the Reformation. It was determined that nothing must prevent the tie-up with Hitler's military dictatorship. It is not as if the Vatican



POPE PIUS XII — EUGENIO PACELLI

"... has always been known for his strong German leanings," says his official Catholic biographer, Kees van Hoek.

did not know what it was doing. *Pope Pius XII*, as *Cardinal Pacelli* and *papal Secretary of State*, signed the *Concordat* shortly after completing a 12-year stay in Germany, where he learned at first hand everything to be known about Hitler, von Papen, Nazism and German politics in general. Viscount d'Abnerron, former British ambassador to Germany, writes in his *Memoirs* that Pacelli was "the best informed man in the Reich." Six weeks after the new anti-Catholic Sterilization bill was published in Germany, the Concordat with Hitler was ratified, as Catholic William

Teeling is forced to admit in *Crisis for Christianity* (p. 130). This shows that no mere matter of church dogma or moral principles was to be allowed to stand in the way of the political success of the church.

H. W. Blood-Ryan (p. 223) informs us that in the Vatican Concordat with Hitler there is "*a secret clause, the contents of which it apparently suits neither party to deny or divulge.*" Teeling, a confidant of both Cardinal Pacelli and von Papen, also confesses in the book just mentioned above (p. 128) to the existence of this secret clause.

Catholicism did not at any time criticize Nazism because of its intolerance or other Fascist principles. An oversight on the part of Hitler incurred a moderate condemnation before Hitler attained power; it was the publication by the Nazi press of Alfred Rosenberg's anti-Christian book, *The Myth of the Twentieth Century*. Hitler, lazy and erratic, had not bothered to read Rosenberg's manuscript before granting him permission to publish it, assuming that it was not anti-Catholic. Heiden (p. 365) correctly states that the church condemnation "might have been avoided if in the course of a year Hitler had taken a look into Rosenberg's manuscript." After Hitler was in power, a joint session of bishops at Fulda on March 23, 1933, withdrew all criticism and reproof of Nazism. In regard to this about-face of the Catholic church, Heiden (p. 633) makes this remark:

"The prohibitions and warnings had been issued while National Socialists were merely marching through the streets and issuing threats; they were withdrawn when thousands were murdered or beaten to a pulp in concentration camps."

Pope Pius XI's passing declaration against the abuses of Nazism, *Mit Brennender Sorge*, was "a protest and no

more," as Catholic William Teeling regretfully admits. In the game of power politics such wordy declamations are often made 'for the sake of the record,' especially among the Italian rulers of the Vatican who are known for their love of bombast. It is obvious that if Hitler were really persecuting the church, the Vatican would have had nothing to lose by denouncing its Concordat; it could even have declared an interdict against Germany, as it did against the liberal government of Mexico in 1926. As after-events proved, the outburst of temperamental Pius XI against Nazism meant no more than his similar denunciation against Mussolini's Fascism a few years before. Much as the papacy likes strong dictatorial governments similar to its own, it is very jealous for fear that in such regimes the state may become more powerful than the church.

What mild and occasional criticisms were expressed by this or that German bishop in later years against the excesses of Nazi bureaucrats were not against Hitler, nor were the pro-monarchist prelates who pronounced them, like Count-Bishop von Galen, fighting for democracy, which they detest. They were merely appealing to Hitler over the heads of officious subordinates who trespassed on the special privileges which he had granted to the Catholic church. The Catholic attitude could not be better expressed than it was by Cardinal Faulhaber himself, when he said:

"We are fighting for our rights within the Nazi regime and not against it."⁷

⁷ Quoted by Father Coughlin in *Social Justice* of April 3, 1939.

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THE CONFESSION of Catholic political faith that follows was made by Papal Chamberlain Franz von Papen, at the insistence of Pope Pius XI, just before he became Chancellor of Germany in 1932, according to the biography of von Papen by Oswald Dutch under the title of *The Errant Diplomat*, page 100. The 'confession of political faith,' circulated all over Germany, reads as follows:

"I confess myself a Catholic conservative . . . I can therefore hardly imagine the construction of a new Reich in any other way than by the application of the conservative forces of German Catholicism, with which I feel myself particularly allied . . . The party system, an illiberal concept, is not adapted to making the will of the people serviceable to the State in the way that Catholic world philosophy is."

The term 'Catholic world philosophy,' a term familiar in Roman Catholic writings, especially in Europe, is double-talk for "the international political policy of the Vatican."

THE RIGHT TO KILL HERETICS

THE BROOKLYN TABLET, official magazine of the Catholic diocese of Brooklyn, in its issue of November 5, 1938, boldly asserted that the Roman Catholic church has the power of life and death over heretics. It declared as follows.

"Heresy is an awful crime . . . and those who start a heresy are more guilty than they who are traitors to the civil government. If the state has the right to punish treason with death, the principle is the same that concedes to the spiritual authority the power over the arch-traitor to truth and Divine revelation . . . A perfect society has the right to its existence . . . and to defense against its enemies, internal as well as external . . . And the power of capital punishment is acknowledged for a perfect society. Now . . . the [Catholic] Church is a perfect society, and as such it has the right and power to take means to safeguard its existence."

WAR ON LIBERALISM

THE FOLLOWING is an excerpt from a country-wide broadcast given in Nazi Germany by Franz von Papen against modern liberalism and in favor of Pope Pius XI's 'corporate state,' the Vatican's favorite form of Fascist government:

"We are standing in the process of conservative counter-revolution against the liberal revolution of the 18th century . . . So the Conservative Revolution becomes a Christian [Catholic] counter-revolution . . . We all know the requisites for the building up of such a State in the spirit of German Christian conservatism, as it has been drafted by rare thinkers in statecraft in agreement with *Quadragesimo Anno* of Pope Pius XI. We want a strong sovereign State . . . These are the anti-liberal ideas with which alone the world of ideas of 1789 [the French Revolution] can be overcome. Their impression and success are not only the most noble, but also the historical mission of German Catholicism."

—From *Franz von Papen*, by H. W. Blood-Ryan, p. 216.

UNION OF CHURCH AND STATE

AMONG the islands in the Pacific that the United States is using as a base of war operations is the French-owned island of Uvea, also known as Wallis Island. Its penal code is a good sample of the union of church and state between the Roman Catholic church and the French Colonial Government. In an article in the N. Y. *Herald Tribune* of last December 27 Joseph Driscoll cited the following excerpts from the Uvean penal code:

"It is forbidden to absent oneself from Mass. Fine \$1. Holy Communion is forbidden to women wearing dresses with short sleeves. Fine \$1.

It is forbidden to enter church wearing orange skin paint. Fine 25c.

It is forbidden to enter church wearing yellow or red headdresses. Fine 25c."

VATICAN SUPPORT OF GERMAN MILITARISM

WE sent the following to "The New York Times" as an effective answer to its attack on "Izvestia," Russian Government newspaper, because of its factual and refreshing criticism of the pro-Fascist policy of the Vatican:

THE EDITOR,
"THE NEW YORK TIMES,"

February 14, 1944

Dear Sir:

Your severe editorial of February 4, opposing *Izvestia's* criticism of the Vatican, entirely overlooked the known facts in the matter of the Vatican's consistent and necessary support of German militarism for the past 100 years.

Are you aware that your own *New York Times* once editorially castigated the Vatican in much more scathing terms than *Izvestia* for the same reason, accurately prophesying that the issue "will be potent in molding the history of Europe for years to come"? This editorial in *The New York Times* went so far as to call the Vatican's support of German militarism "the profound immorality of the temporal policy of the Church of Rome."

The editorial appeared in *The New York Times* of February 8, 1887, and is as follows:

"All is grist that comes to the mills of Rome. The collision between the spirit of military absolutism and the spirit of Parliamentary liberty in Germany, a contest watched with the deepest interest all over the world, and whose issue will be potent in molding the history of Europe for years to come, is viewed by the Pope merely as a welcome opportunity to improve the condition of the Roman Catholic Church in Germany.

"The party of the Centre in the Reichstag is the Catholic party. Dr. Windthorst, who has been its leader throughout the long struggle against the May laws, is its leader now. He led the successful opposition to Bismark's bill increasing the army and providing for its support for a period of seven years, commonly called the Septennate bill. When the Reichstag had rejected the bill and Bismark had dissolved that body and a new general election had been ordered, Baron Frankenstein sent to Rome, through the Papal Nuncio at Munich, an inquiry as to the views and wishes of the Pope concerning the conduct of Catholics in the struggle. The Pope's reply is made in a letter written by Cardinal Jacobini: 'That the Septennate question embraces religious and moral considerations which justify him in expressing the opinion that he may expect from the Centre party's conciliation towards the measure a beneficial effect in the final revision of the May laws.' The Pope desires, moreover, 'to meet the views of Emperor William and Bismark, and thereby induce the powerful German Empire to improve the position of the Papacy.' . . .

"Dr Windthorst now declares (in an address delivered on Saturday at Cologne), that the Centre party knows what it is about much better than the Pope, and will fight the Septennate to the end. And the meeting he addressed adopted a resolution approving the course of the Catholic Deputies of the Rhine provinces and urging the re-election.

"One sentence of Dr. Windthorst's address reveals with pitiless and perhaps unintentional frankness the profound immorality of the temporal policy of the Church of Rome. 'The Pope's advocacy of the Septennate bill,' said Dr. Windthorst, 'was independent of the merits of the measure, and arose from reasons of expediency and from political considerations.' It would be difficult to frame a more accurate analysis of the Papal motives while at the same time indicating a more sweeping denunciation of the Papal policy. Liberal principles, the right of popular government, the German constitution and its guarantee of Parliamentary institutions, says the Pope, may go to the dogs if we can secure some further modification of the laws which relate to the Church, and so improve the condition of the Papacy in Germany."

The New York Times' dire prophecy came true, as the First and Second World Wars sadly testify. Pope Leo XIII's command to the Catholic Centre party in 1887 to aid militarism in Germany was a contributing factor to the First World War. Again in 1933, when the Vatican removed the Catholic Centre party as the only remaining obstacle to Hitler's rise to power, the Second World War began.

How true it is that a strong militarist Germany is essential to the Vatican policy can be seen in the late Kaiser Wilhelm's *Memoirs*, where he tells that when on his visit to Pope Leo XIII, the latter insisted to him that "*Germany must become the sword of the Catholic Church.*"*

(Signed) LEO H. LEHMANN,
Secy. CHRIST'S MISSION,
Editor THE CONVERTED CATHOLIC MAGAZINE,

* *The Kaiser's Memoirs*, by Wilhelm II, translated by Thomas R. Ybarra, page 211, Harper & Bros., N. Y.

IN MEXICO

A MISSIONARY wrote us as follows: "In the town of Tuxpan, a priest boycotted a member of the Baptist church, making it impossible for him to keep his store going.

"Recently a group of Christian young people sold many copies of the Gospels in a suburban town near Guadalajara, but the priest made a public demand that everyone who bought one turn it over to him to be burnt in the public square. However many people refused to surrender the Gospels they paid for. The American Bible Society cannot furnish a fourth of the Bibles we could sell in this country."

—J. W. T., Guadalajara, Mexico

* * *

WHAT THE CHRISTIAN IS:

A dead man—Col. 3: 3.

A buried man—Rom. 6: 3, 4.

A risen man—Col. 3: 1.

A new man—Col. 3: 9, 10.

A justified man—Rom. 5: 1.

A spiritual man—Rom. 8: 9.

A sanctified man—Heb. 10: 10.

► THE MOTTO of democratic France, 'Liberty, Equality and Fraternity,' was stripped from public buildings of the Vichy regime by Roman Catholic Henri Pétain. The Catholic Church, which execrates the French Revolution as the mother of popular government in Europe, applauded his action to the skies. It is now swallowing hard as it sees this motto reappearing on the billions of bank notes being prepared in the United States for the new French republic that is soon to be re-established.

* * *

ROME NEVER CHANGES?

KEENAN'S CATECHISM, used in Catholic schools before 1870, and approved by the Catholic bishops of Ireland and Scotland, has the following question and answer:

"*Ques.*—Must not a Catholic believe the Pope in himself to be infallible?

Ans.—This is a Protestant invention. It is no article of the Catholic faith."

On the Lookout

By J. J. MURPHY

ROMAN INTOLERANCE

COLONEL Carlos P. Romulo, aide-de-camp of General MacArthur and author of *I Saw the Fall of the Philippines*, started an article in the *New York Journal-American* of last February 2 with the following words that remind us how the Roman Catholic church acted when it had political control:

"In the days of the Spanish Inquisition, the minions of Torquemada were not all in Spain. They were also in the Philippines. Dungeons were built in Manila that would have been fit subjects for Edgar Allen Poe's 'Phantasmagoria.' These dungeons were in the basement of Fort Santiago . . . General MacArthur used to show the dungeons to some of his friends. They were dark and damp. They had no ventilation, and needless to say, absolutely no sanitary facilities."

Many people are under the false impression that the Spanish Inquisition existed only in the Dark Ages. The facts are that it was not abolished until 1834.

Lecky's *Rise and Influence of Rationalism in Europe* makes us realize that the inhuman treatment of American prisoners of war at the hands of Japanese sadists was no worse than that meted out by the monks and clergy of the Roman Catholic church, when its political power was supreme. Lecky (Vol. I, p. 326) says:

"The monks, the Inquisitors, and in general the medieval clergy, present a type that is singularly well defined . . . These were the men who were at once the instigators and the agents of that horrible detailed persecution that stained almost every province of Europe with the blood of Jews and heretics, and which exhibits an amount of cold, passionless, studied and deliberate barbarity unrivalled in the history of mankind."

In 1867 Pope Pius IX canonized a notorious Inquisitor of the Spanish Inquisition,

Pedro Arbues, who was murdered because of his diabolic cruelty.

The textbooks of dogmatic thelogy published in recent years, with papal approval, by Cardinal Billot and Cardinal Lépicier defend the Catholic church's right to kill heretics and glorify the Inquisition. The *Brooklyn Tablet*, official N. Y. diocesan paper, in its issue of November 5, 1938, championed the right of the Catholic church to put heretics to death. Similar glorification of the Inquisition can be found in *Characters of the Inquisition* written by lay-Jesuit William T. Walsh and published in this country in 1941. Walsh was subsequently accorded the highest Catholic award in this country, the *Laetare Medal*. Even more recently he was decorated by the Spanish dictator Franco who also approves of medieval punishments.

• • •

THE 'SACRED COW'

THE LIBERAL NEWSPAPERS of New York, or more specifically *PM* and the *N. Y. Post*, often purposely try to appease the Catholic church. A case in point is the fact that these two papers refused last February 8th to print the *United Press* and *Associated Press* dispatches about the Moscow attack on Vatican Fascism which quoted a pamphlet published by us. They completely ignored this entire news item, which even reactionary papers printed. The *Post* even went out of its way that same day to give a front-page build-up to an imaginary attack on Catholics by American Protestants.

PM, which makes a policy of attacking Fathers Coughlin and Curran while patting the back of the Catholic church, published several weeks ago utterly untrue Catholic propaganda to the effect that Roman Catholicism could not be intolerant because religious tolerance in America was the creation of Catholic Lord Calvert of the Maryland colony.

Mr. J. J. Murphy of *The Converted Catholic Magazine* wrote a brief factual letter to the editor of *PM* correcting these misstatements by quoting the *Encyclopedia Americana* and citing well-known historical facts that exploded this Maryland myth years ago. *PM* declined to publish the letter.

The absurdity of these paper's appeasement of Roman Catholicism is that they have nothing to gain by it, especially *PM*

that does not carry advertising. Catholics never read either of them, but make a point of ridiculing them as "Communist-Jew papers."

* * *

'CATHOLIC' ITALY

IN THESE DAYS when the future political status of Italy hangs in the balance, the Roman hierarchy is attempting to impress the world with the idea that all Italians are Catholics. It points to the statistics that it has manufactured claiming 99.6 per cent of all Italians as Catholics. It hopes that if this impression is made to stick, the Vatican will be given the right to retain the reactionary monarchy in power as the future government of Italy.

Anyone who has lived in Italy knows that the majority of Italians do not care a whit about the Pope or the Catholic church. The same held true of Italians who immigrated to this country. Several years ago, before the Catholic church in America became completely Romanized, Catholic prelates made no secret of this fact. Today they lie about the Catholicity of Italians for obvious political reasons, close to the heart of the Vatican.

Msgr. Belford, present-day pastor of the Church of the Nativity in Brooklyn, had this to say in 1926 in one of the back issues (Vol. XXXI, No. 11) of the *Nativity Mentor* which he edits:

"Some of the Italians are excellent Catholics, but the vast majority have no religion of any kind. They will not go to Mass. They will not send their children to our schools or to Sunday School. They do not receive the Sacraments, except Baptism. They marry before the city clerk. They work hard; they pay their debts; they love their homes, but they have no use for the Church or the clergy."

* * *

CLERICAL ARROGANCE

THE ISOLATION of the Catholic scholar's mental world is the underlying reason for his inferiority complex and the intellectual arrogance with which he compensates himself. In matters of religion, philosophy and history he knows only what the Catholic church has indoctrinated him with. While

he may affect a brave or liberal front, the fact remains that he is forbidden to accept, or even to read without permission of his confessor, any book that contradicts what his church wants him to believe.

Typical of Catholic arrogance is the following quotation from Father Gillis' syndicated column, *Sursum Corda*, published in the Catholic press of last January 14. Gillis is talking of the 'matchless learning' of his fellow-Catholic, Christopher Dawson, who writes on political philosophy:

"It may be superfluous to say that Mr. Dawson is a Catholic, for no one except a Catholic can write profoundly on the fundamental principles underlying politics. 'It is surprising,' said Joseph Proudhon, a hundred years ago, 'that when we go down to the roots of politics we find a theology.' Now who, really, has a theology except Catholics."

We are indebted to Father Gillis for his amusing naïveté. We also appreciate his admitting that, when the Catholic church says it is interested in morals and not in politics, it is just 'gagging,' since it really believes that politics is an essential part of moral theology, and that every political question is at heart a moral question in which it must have the final say.

* * *

FRANCO'S AIM

GENERALISSIMO Franco of Spain received at El Pardo palace a *Catholic Action* committee which "offered General Franco the support of *Catholic Action* groups," according to the *N. Y. Times* of last February 13.

Franco reminded his listeners of the doctrine of *Hispanidad* that aims at establishing a world-wide Spanish-Catholic empire that is to include all Latin America and the Philippines. Franco declared:

"Always be ready to defend the world-wide mission that has been marked out for Spain by her Catholic vocation and that doubtless Divine Providence has awarded her for the future."

BUY WAR BONDS

THE PASSING SHOW

P. J. WHELAN

- **THE VATICAN** made no protest to Japan against its inhuman treatment of prisoners of war, even after the U. S. Government publicly revealed that 5,200 of our American soldiers perished in prison camps.
- **THE N. Y. TIMES** of January 15 stated: "The U. S. Army takes the view that the Allied cause 'would be weaker' now if Russia had not attacked Finland in 1939 and overrun the Baltic States. An official guide book states this as a 'military fact' . . . The book was issued for the guidance of information officers, editors of soldier papers and personnel in charge of orientation courses."
- **POLICE** protection for Catholic Anti-Semites is illustrated in a news account of the N. Y. *Post* of last January 12. It reads in part: "Ten minutes after the hoodlums had wrecked the place, the first police arrived. Two radio policemen caught four boys . . . but when they gave Irish names the detectives showed no interest in investigating them."
- **ONE EFFECT** of the overthrow of Mussolini has been the loss to the Vatican of the 5 per cent interest on 1,000,000,000 lire of Italian-Fascist government bonds.
- **FREEDOM HOUSE** of New York City has started a new magazine named *Freedom Digest*. In its opening issue Henry P. Van Dusen mentioned a shortcoming that Catholics should remove, namely that 'Catholics should not demand equality in countries where they are in the minority, when they deny it to other groups in countries where they are in the majority.'
- **THE GOVERNMENT** of Great Britain was forced to withdraw in mid-February the license of the weekly Polish newspaper *Wladomosci Polskie*, published in London since 1940 because of its refusal to heed repeated warnings against its stirring up of "discord among the United Nations."
- **THE UNITED PRESS** from Berne on February 7 reported that Cardinal Maglione, Papal Secretary of State, conversed for two-and-a-half hours with Hitler's Ambassador to the Holy See. Their conversation concerned Article 22 of the Lateran Treaty (signed by the Pope and Mussolini in 1929), which states: "The Holy See will consign to the Italian State persons who have fled to Vatican City charged with acts committed in Italian territory which may be considered criminal by the law of both states."
- **"TOMORROW'S"** *Newsgram* of the United States News published in Washington, D. C., states: "U. S.-Britain propose to work closely with the Vatican in Europe."
- **PM** reported on February 11 a meeting in Madrid between the Nazi press chief and José Luis Arrese, propaganda director of the *Falange* in Franco Spain, to find means of disguising the fact that "Germany and Spain were collaborating both in the military and economic sphere."
- **CATHOLIC** Joseph Nunan of New York was nominated by President Roosevelt to be the high-salaried Collector of Internal Revenue, succeeding Catholic Robert E. Hannegan, Jesuit graduate, who was recently named Democratic national chairman in place of Catholic Frank Walker, Postmaster General, a graduate of Notre Dame University. Nunan is a professional politician.
- **A NEW** propaganda name has been found for Donald M. Cleary, a Catholic chaplain in the Army Air Forces. He is being publicized as "Father of the Skies."
- **EIGHTY-SEVEN** per cent of the patients treated in church-controlled hospitals in the United States were cared for in Catholic hospitals, which now number almost 800, according to the Catholic Hospital Association. Catholic schools of nursing are connected with 369 of these hospitals, with an enrollment of 27,969 students, which is about one-third of all nursing students in the country. Presumably a third or more of the new Federal appropriations to student nurses are going to these Catholic institutions.
- **ADVERTISEMENTS** will soon start for the new 'Kant Tangle' Rosary.

► **DR. W. B. PUGH**, chairman of the General Commission on Army and Navy Chaplains, in an address to 200 Protestant chaplains at the Harvard Chaplain Training School early this year was quoted in "The Churchman" of February 1 as saying that "Army officers in certain theatres of the war were more aware of the functions of Catholic priests than they were of Protestant ministers. This, in effect, meant that Catholic services were not curtailed, while Protestant chaplains, who have been instructed to limit their sermons to 15 minutes, were often told to cut them to eight minutes."

► **THE BENEDICTINE ORDER** which is 1400 years old and has thousands of priests all over the world has only one Negro priest, Father Basil Matthews, who works among the Negroes of Trinidad, where only 7 per cent of the inhabitants are white.

► **JOSEPH D. KELLY** of *The Wall Street Journal* was elected president of the New York Financial Writers Association on February 11.

► **LOUIS ADAMIC's** latest book, *My Native Land*, sheds much light on Balkan politics in general and the myth of Mikhailovitch in particular. The *New York Times* of last December 7 admitted in a report from London that even at that time "the Partisans under Tito have been doing far more fighting against the Nazis than [King] Peter's forces commanded by Mikhailovitch." Adamic shows that such reports are true, but are gross understatements and belated ones at that.

► **ACCORDING** to the Children's Bureau more than one out of every four children in the United States, 14 through 17, is at work. Roman Catholic assassinations of the Federal Child Labor Bill can be thanked for this situation as well as for the juvenile delinquency it has helped to create.

► **A NEW BOOK**, *How To Think About War and Peace*, has been published by Mortimer J. Adler of the University of Chicago, a medieval faddist who thinks that the discarded philosophy of St. Thomas Aquinas is the epitome of all knowledge, past, present and future. The book reviewer of the *N. Y. Times* suggested that a more modest and appropriate title for the book would be "*How I Think*."

► **THE CHURCHMAN**, Episcopalian magazine, in its issue of last February 1, mentioned that in the class recently confirmed in the Protestant Episcopal diocese of Louisiana 25 were converts from Roman Catholicism.

► **MAYOR LAGUARDIA**, who so often echoes the opinion of the Catholic hierarchy of New York, publicly attacked New York newspapers who exposed anti-Semitism in Catholic sections of the city. He continues to withhold from the public the full data of the trial of Patrolman Drew of 'Christian Front' fame who was exonerated by Catholic Police Commissioner Lewis J. Valentine.

► **UNITED STATES** Catholic bishops have sent 100,000 copies of *My Sunday Missal* in Polish to Russia to be distributed among Polish refugees. Special editions are being printed in German and Italian for war prisoners in this country. The author of the book is Rev. Joseph Stedman, who published a book of excerpts from Scripture that included a footnote that said that Jews are "the synagogue of Satan." Father Coughlin is a friend of Father Stedman and gave away thousands of free copies of *My Sunday Missal* to his followers. Over 1,000,000 copies have been given to men in the Armed Services.

► **HARTFORD**, Connecticut, a Catholic stronghold, is one of the chief sources of income for the *Peace Now* movement that is agitating for a negotiated peace with Hitler. Pope Pius XII has repeatedly urged a negotiated peace and criticized demands for an unconditional surrender. Posters announcing *Peace Now* rallies in Boston quoted the Pope as advocating peace now.

► **A UNITED NATIONS** Association meeting held in Chicago in mid-February was almost broken up by Coughlinite hecklers. The situation was saved by the chairman's presence of mind. Knowing that only the invoking of a religious taboo would quiet the Catholic agitators, he called a nun to the platform to address the audience.

► **DURING 1943** the American Bible Society distributed more than 8,200,000 Bibles, New Testaments and portions of the Scriptures throughout the world. Of this number of books, 5,371,293 were given out in this country.

IN DEFENSE OF PROTESTANT MISSIONS

A FITTING ANSWER to the Catholic hierarchy's campaign against Protestant missionaries in Latin American countries was given last June 1 by the Presbyterian Church in the United States. Without debate or show of opposition, its general assembly at Montreat, N. C., voted to send to the U. S. Department of State the following protest:

"The General Assembly of the Presbyterian Church in the United States has viewed with concern the current effort of the Roman Hierarchy to deprive the Protestant churches of their right to propagate their faith in Latin America on the ground that such activities in predominantly Roman Catholic countries prove a hindrance to the 'good-neighbor policy.'

"At a time when the nations of North and South America are uniting for the defense of their fundamental freedoms, it is deplorable that the leaders of Catholicism should be so far out of step as to propose the abandoning of this principle of religious liberty, for which men of both Americas are giving their lives.

"If the Hierarchy is right in insisting that Protestant missions should cease in Latin America because Protestants are in the minority in those countries, then, on the same principle, Roman Catholic propaganda should be excluded from the United States.

"In the highly delicate situation that faces us in the world, calling for the utmost unity among the freedom-loving people of this Hemisphere, the Catholic Hierarchy has indeed taken upon itself a grave responsibility in thus introducing the divisive elements of sectarianism, bigotry, and religious intolerance. Lovers of democracy everywhere will be shocked at this open-handed effort to gain ecclesiastical advantage at the expense of the very principles for which free men are fighting.

"Our Church will not be deterred by this campaign. We believe that an era of growth is promised the Protestant missionary enterprise in our Latin-American fields which is limited only by our recognition of the opportunity and our response to its challenge."

The Reformed Church of America, meeting that same week, also protested that "to restrain all but one faith from doing what under conscience is the duty of all faiths is a violation of religious liberty . . ."

A WISE WARNING

CLERICAL POLITICIANS of the Catholic church, national and international, would do well to heed the wise warning to attend to spiritual affairs and leave politics alone contained in the Catholic magazine *Fortnightly Review* in its issue of January 15, 1927. It may be significant that this Catholic publication has ceased to exist, for it had the courage to rebuke the hierarchy as follows:

"Many honest and good people, with no hostility at all toward Catholicism, some of them even full of admiration for it, really fear that, with our enormous and growing wealth, the Church here is becoming a machine, more of an organization than a religious communion."

"We seem to be forming our opinions about prohibition as a Church; we seem to be urging some sort of action on the administration with regard to Mexico as a church; we seem to be interested in the next presidential election as a church."

"Are we to throw away the spiritual opportunity . . . and give ourselves the appearance of a political organization using both parties and the Church organization to dominate America? That is what honest fellow-citizens, respectful of our religion, believe that we are doing. That is what some of our actions seem to indicate that we are doing."

About Books

HOW CATHOLIC CENSORSHIP WORKS

"THE VATICAN AND THE WAR" (E. P. Dutton Co.) by Camille Cianfarra was published late in February, and is a complete whitewash of the Vatican's alliance with the dictators. The only unfavorable mention of the Pope was originally contained in the author's foreword to the advance edition of the book. But so great is the pressure of the Catholic church on publishers today in America, *that this adverse mention was cut out of the book before publication at the very last minute.*

Here is the story in the words broadcast by "The Insider," news commentator, over radio station WOR, on last Feb. 16:

"A veritable bombshell in world war diplomacy is concealed within the pages of a certain new book and tonight feverish efforts are being made on both sides of the Atlantic to head off the threatened explosion. The book in question is entitled *The Vatican and the War* and the author is the American journalist Camille Cianfarra, the New York Times' correspondent in Italy until expelled by the Fascist regime.

The neuralgic spot in the forthcoming volume is a story contained in the foreword. On the surface it looks harmless but there is dynamite in these few paragraphs. Somebody has blundered somewhere. The story related by Cianfarra has to do with Pope Pius and Mr. and Mrs. Myron C. Taylor. In the summer of 1941 Mr. and Mrs. Taylor were about to return to the United States at the conclusion of Mr. Taylor's mission as President Roosevelt's personal emissary. In accordance with custom they were granted a private audience by Pope Pius. So much is a matter of official record. The inside story that Cianfarra tells is that during the interview Mrs. Taylor, who is known for frankness, spoke as one might say, out of turn. Vatican procedure is rigid. Callers are not expected to ask questions or raise points of discussion. On this occasion, so says the narrator, *Mrs. Taylor spoke up and asked His Holiness directly why the Vatican had not done something to show that the Pope was on our side in the war.* Politely disregarding this breach of procedure the

Pope calmly pointed out all that the Vatican had done to avert the war and the statements issued by the Pope expressing condemnation of Axis aggression. 'But,' replied Mrs. Taylor, 'that was not enough.' What the Pope replied then the author says he was never able to find out but he thinks Mrs. Taylor's criticism of Vatican policy reflects the view of many other persons. Inside predictions are that the book will be revised and the next printing will omit any reference to the incident just described. But in the meantime—well, look for repercussions."

Mrs. Myron C. Taylor is the wife of President Roosevelt's 'appeasement ambassador' to the Pope, but is known not to share her husband's pro-Catholic leanings. She is rather representative of the viewpoint of the American Protestant woman.

A copy of Cianfarra's book is before us, and its foreword makes no mention of Mrs. Taylor's frank questioning of the Pope. The index at the back of the book lists her name as appearing on page 7, in the foreword, where the incident had been first recorded and then censored. In this way the Vatican is protected from criticism in America and the people deprived of the facts behind the world scene.

L. H. L.



CHRISTIANITY AND CATHOLICISM, by U. A. Ransom, 178 pages, \$2.00

THIS is a measured and documented work showing the chasm between the true teaching of Christianity and the politics and religious doctrines of the church of Rome. Its aim is to point out that "*Things claiming to be Christian but are not, are Christianity's greatest hindrance to the world.*"

Though set up only by typewriter and printed by the 'offset' method, the book is very legible and neatly published. In spite of occasional typographical errors it is a valuable contribution to Catholic controversy and deserves publicity and a wide circulation.



"PURE PROTESTANTISM, inspired by the Evangelical tradition and functioning through the might of the prophetic conception of the ministry, needs no other altar than that of the contrite heart, and no priesthood other than that of all believers."
—Prof. H. E. Kirk, *The Spirit of Protestantism.*

THE EDITOR'S MAILBAG

A PROFESSOR SPEAKS

A WELL-KNOWN professor of Columbia University, whose name is withheld for obvious reasons, wrote as follows:

"A late issue of the *American Magazine* carries an astonishing article by Archbishop Spellman entitled, 'Bigotry is Un-American.' I'll confess that I never expected to live to see the day when an American reading audience would be lectured by a Catholic archbishop on the evils of narrow-mindedness and bigotry, but at least I'll refrain from making the obvious remark at this point.

"The Archbishop is, of course, a naïve soul. His inconsistencies are so striking and his soul-saving generalities so sophomoric that no intellectual would attempt to argue on his level. He is so ingenuous, however, that he reminds me of how his church condemned one democratic constitution after another as they were introduced in France, Bavaria, Belgium, Mexico, Italy and Spain. I can't help thinking too that, since Spellman is such a champion of democracy and tolerance, he could have used his talents better where they were badly needed—I am referring to his tête-à-tête with Franco not many months ago."

—Dr. X.

* * *

PERSECUTION IN SPAIN

"PASSING THROUGH SPAIN on my return to this country not long ago I visited a friend in ——. He told me that he had had a nice Baptist church with more than a hundred members, until Catholic control of the Franco government broke up his church and put several of its members in concentration camps. The remaining members can no longer come together in small groups even on private property without danger of the police raiding the prayer meeting and throwing them into the disease-infested concentration camps where death is only a matter of time. May God grant them quick relief from this modern Inquisition."

—S. J. C.—Astoria, New York

FROM A PRESBYTERIAN MINISTER

"MANY of us Protestant ministers are aware of the distorted beliefs and unsavory political dealings of the Catholic Church in local politics. But we dare not mention these things from the pulpit, because in the eyes of the uninformed we would put ourselves in the class of obscene anti-Catholic rabble-rousers who pander to salacious curiosity. It is extremely refreshing to find an organ of public expression like your magazine that sanely and constructively prints proved facts. Democracy can survive only through full and open discussion. Only those who have something to hide are afraid of the naked truth."

—R. G. L.Chicago, Ill.

* * *

A CONVERTED CATHOLIC

"THIS COMING MONTH I shall complete my 14th year in the Christian faith and the ministry of Christ's word. My relatives are still held in Roman Catholicism, including a brother who is a Jesuit. My wife and I were both Catholics. I need not tell you the satisfaction and joy we experienced in the years we have spent since we left the bondage of man-made laws and human advocates. May God bless you in your fearless ministry."

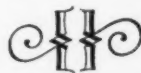
—L. J.—Dallas, Texas

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AMERICAN LIVES OR PAPAL PROPERTY?

"ARE the lives of our soldiers on the Italian front less precious than those on other fronts? Are we going to continue having our American boys slaughtered rather than annoy the Pope? I heard a good Catholic say recently: 'Don't the people running the church know that a Catholic father and mother love their children more than Vatican City or the Pope or some decrepit old building that belongs to them? These people never ask the Catholic layman what he thinks.'"

—T. E. Mc.—Dubuque, Iowa



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